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Evolution of the Japanese, Social and Psychic. By SIDNEY L. GULICK, M.A. (New York: Fleming H. Revell Company. 1903. Pp. vi, 457.)

THOSE who, weary of the shallowness of tourists and impressionist writers on Japan, wish an intelligent opinion concerning her people will welcome this serious effort to appraise the Japanese character. For such a study as that attempted by Dr. Gulick, and indeed before any generalizing of philosophy, there should be, besides a critical knowledge of history, a thorough mastery of all known facts properly correlated. Something very like these qualifications Dr. Gulick possesses. Besides fair scholarship in his special theme, he has studied humanity in other islands of the Pacific, and he has lived long among the Japanese, knowing well their story, their mind and thought, as well as the daily play of their emotions—the latter no mean qualification for reading the real character of these secretive people. He knows well that the national records and traditions as popularly believed and as copied by alien writers are largely worthless, because, as he says (p. 41), the “early Japanese scholars idealized their ancient history, and assigned to the Emperor a place in ancient times which in all probability he has seldom held”. Dr. Gulick runs counter to the impressionist and subjective writers who in describing Japan have held the logical faculty in abeyance and have let fancy reign supreme; for, as the scholarly editor of *The Japan Mail* has well said, “The Japanese nation of Arnold and Hearn is not the nation we have known for a quarter of a century, but a purely ideal one manufactured out of the author’s brain. It is high time that this was pointed out.” Dr. Gulick has pointed it out. He has killed the Cinderella theory of the rise of modern Japan, leaving to some other scholar to show in detail how the Dutchmen at Desima, for nearly two hundred years, were busy in purveying Occidental ideas, principles, and methods to Japan, and how since 1859 a mighty army of experts, teachers, and advisers from many countries “have taken off their coats” in teaching the Japanese how to do things. In a word, the men of New Japan, having been unable at first to cast out the foreigners by brute force, adopted their ideas and methods, making resort to intellectual force and with real success. The practice since then (1868) has not been so much to detain the foreigner as to learn of him and then to eliminate him, for the Japanese adopts only that he may adapt. He rejects about as much as he selects. He learns from many, only to choose in order to keep what he himself needs. Above everything else, it is to be “Japan for the Japanese”. Secretly the islander spurns even so much as comparison of Japan with the western nations, for, to the modern as to the ancient Japanese, Nippon was created first and stands on the top of the globe, other countries being created from what was left over. Against such conceit Dr. Gulick, while generous and optimistic, spares no sarcasm, and his Japanese readers will have soreness and sorrow in perusal of his book.

The Japanese believe and Dr. Gulick believes with them that the modern adaptation of Japan to her new environment is in no sense of the word a transformation, a miracle, or a fairy-tale, but is according to true evolution. At a certain period, when in clash with Occidental civilization as represented by southern Europe — governed by a king of kings who had a very businesslike vicar on earth — the chief ruler of Japan, to save the nation's independence, chose hermitage and isolation. This was governmentally a normal procedure, but not a popular desire. The Japanese from the dawning of history in the fifth century have always been eager for knowledge and have a genius for selection and appropriation. Following this theory in over thirty chapters and discussing in masterly style every phase of native character, Dr. Gulick shows that there is no sound reason for adhering to the convenient fiction of a "race soul", and that the Japanese, in the general stream of forces which once kept them in segregation but has now brought them into the world's congregation, have every probability of becoming socially and psychically, as they are now certainly with rapidity becoming as to physique, typical modern men. Whether Dr. Gulick holds the final philosophy as to evolution, or holds in every case consistently to its application, is not for the present critic to say, but as a profound study of the Japanese people this work is worthy of the highest praise.

WILLIAM ELLIOT GRIFFIS.

The Ancient Capital of Scotland: the Story of Perth from the Invasion of Agricola to the Passing of the Reform Bill. By SAMUEL COWAN, J. P. (New York : James Pott and Company. 1904. Two volumes, pp. xv, 408 ; vii, 392.)

MR. COWAN informs his readers that he has been for forty years identified with the social and political life of Perth and has long given his attention to the history of that ancient town. He confesses that he has with difficulty restricted himself to two volumes — they are bulky ones! — and submits to the judgment of the public the success of his undertaking. It is the business of the reviewer, meanwhile, to point out to the public what it may expect to find in these volumes and, further, to indicate whether or not the work has been well done and may be regarded as furnishing trustworthy information.

In the first volume Mr. Cowan treats in separate chapters of the foundation of Perth and the beginnings of Scottish Christianity and national life. Then follow two chapters devoted to the archæology and topography of the town, in which the author attempts to reconstruct its vanished monuments and former appearance. These are succeeded by six chapters dealing with the history of important local families and miscellaneous national events more or less connected with Perth. Two final chapters are devoted to an examination of the records of the town council in so far as they illustrate the daily life and relations of the community. In the second volume the Ruthven Raid, the affairs of the